1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

585 blood. This rite was called "dying red," and, as I was told, it has been preserved among the Reindeer Koryak on the Palpal until now.

591 Although, as a rule, the bride goes to the house of her husband's parents,
585 there are also cases where the son-in-law settles in his father-in-law's house; namely, when there are no sons in the bride's family. In such a case the future father-in-law says to the young man, "If you care to come to stay with me altogether in the place of a son, come; but if you intend to take the wife away with you afterwards, you need not come."

In order to determine the relative number of cases where the bridegroom goes over to his father-in-law's house, I registered 181 marriages; and among these, in 11 cases only (6%) did the son-in-law settle in his father-in-law's house.

After the bride has lived for some time in her father-in-law's house, she and her husband go to visit her parents, where they are also met with firebrands from the hearth; and the bridegroom, on his part, brings presents, so that the two families exchange gifts. A similar exchange of presents and visiting of the bridegroom's parents by the young couple, take place when the young man settles in the bride's house.

562 Position of Women in the Family. — The family organization of the
593 Koryak is of patriarchal character. The father is the head of the family, though his power over wife and children is not absolute. The mutual relations of the other members of the family rest on the principle of seniority. If the father grows feeble or dies, his brother or eldest son, or, in the absence of these, his adopted son-in-law who is married to the eldest daughter, becomes the head of the family. The principle of seniority influences also the interrelations of the female members of the family. The authority over household affairs belongs to the mother, to the eldest sister if married to the adopted son-in-law, or, if any brothers, to the wife of the eldest brother.

581 Though nominally the father can marry off his daughter on his own authority, he nevertheless not only consults his wife and eldest son, but often takes into consideration even the likes or dislikes of his daughter. Cases occur where the daughter does not submit to the father's or elder relative's authority in the choice of a bridegroom. Their will is not forced upon her. This attitude is also mirrored in the myths. Thus, Root-Man wanted to give his daughter in marriage to Eme'mqut; but she would not yield, and the bridegroom had to give up service.[1] Young men often go to serve for a bride, in spite of the non-approval of the "elder" or "elders" of their own families. Should a girl run away to her lover's house against the will of her kindred, her parents would not demand her return, as she went of her own accord. When asked what their guiding principle is, in their choice of a bride or a bridegroom, the Koryak answer that they pay no attention to looks; what is

[1] See Part I, pp. 135, 218.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

expected of the bridegroom is that he should be a good hunter or herdsman, and the bride must be a good housekeeper and skilled in handiwork. Nevertheless, sexual attraction based on æsthetic sense, or physical attraction, undoubtedly plays an important rôle in the mutual inclination between young men and girls. This shows itself in the relation between husband and wife. 581

As in the relations of the members of the family the principle of seniority plays its part, so in the relation between the male and female members of a family the principle of the supremacy of men's authority undoubtedly dominates. Thus, at the bidding of the family's elder (father, uncle, or eldest brother), the Reindeer camp is removed to another locality, or, among the Maritime Koryak, the place of hunting or fishing is changed. The men get the best pieces of food, the women receive what is left over. Thus, among the Reindeer Koryak, only the men sit around the food which is served in the inner tent; and, besides the children, only the mother or the eldest wife is present, who distributes the food or treats the guests. The other women and girls receive the leavings, which they eat in the outer tent. Among the Maritime Koryak, too, the women and girls eat separately by the hearth, after the men have eaten. Nevertheless the attitude of men towards women is protective rather than severe. Cases of wife-beating are very rare. On the other hand, it happens that the wife not only returns in kind to her husband, but often appears to be the aggressive party. In general, complete accord reigns in families. I even had occasion to witness touching displays of devotion between husband and wife. Thus, I saw a smith from Kuel, somewhat tipsy with whiskey, leaning his head on the shoulder of his wife, who supported him by the waist. When my attention was attracted to this scene, the smith said to me with a smile, "This is my kind wife." I was still more impressed with the treatment which the Koryak Qomya' from Kamenskoye accorded to his blind wife. When making a trip anywhere, he takes her along, and even takes care of her most tenderly; he takes her down into the underground house, takes her out, hands her the food, and sits by her side all the time. Such relations are possible only in cases of deep attachment. 562 593

In former times, men not infrequently killed themselves upon the death of a beloved wife. On the Taigonos Peninsula I saw a Reindeer Koryak who had attempted suicide after the death of his wife. Entering the tent after the cremation of his deceased wife, he sharpened his belt-knife, told his relatives to divide his property among them, and went out of doors. There he buried the knife in his breast, but missed the heart. He came into the house groaning, and then the people learned that he had attempted to stab himself. He recovered, and did not attempt suicide again; but his relatives afterwards railed him, saying that he had not seriously meant to kill himself. [762]

Though in following her husband the young woman becomes a member of his family, and subject to the authority of her father-in-law or other senior